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No. 1068



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REGIONAL

LAMENTABLE CONDITION OF MOSLEMS IN SOVIET UNION

Karachi JASARAT in Urdu 6-8, 10-12 Jun 80 p 3

[Lecture by Dr Bay Mirza Hayit, a Turkistan research scholar; edited and translated by Adeeb Osmani; Dr Hayit Read Lecture at al-Malik Faysal University in Saudi Arabia; date not given]

[6 Jun 80 p 5]

[Text] More than 80 million Moslems are presently living in the areas governed by the communists. There are three principal regions of communism in the world. The first one is the Union of Soviet Socialist Republics; approximately 50 million Moslems live in the USSR. The second communist region is the Peoples Democratic Republic of China; 35 million Moslems live in that region. The third is the area of the Balkan states, which includes Albania, Bulgaria, Rumania, Poland and Yugoslavia, etc. Approximately 10 million Moslems live in these countries.

Although the ideology of communism in all three regions is almost similar, the administrative strategies, which affect the Moslems, are different from one region to the other. It is, thus, very difficult to describe under a single heading the conditions of Moslems living in these areas. It is imperative that we take note of the *modus operandi* of the communists and their ways of government in all three regions separately, and describe the conditions under which Moslems live. Not only do our times demand this; the religious tenets of Islam also make it necessary.

It is an established fact that the free Islamic world is still not in a position to set up an international body or institution which can devote itself to the study of the bases on which Islam relates to communism and investigate the nature of those bases. The extent of the influence of communism on Islam has not been clearly defined so far; the subject has lacked study using the latest techniques and scientific methods. Although much has been written in the free Islamic world about the necessity of studying the influence of communism on Islam, and this gives some idea as to what the treatment of Islam has been at the hands of communism, [formal] work done in the Islamic world on this important subject is equal to nothing.

If we compare the efforts made in America and Europe to study this subject to the efforts made in the Islamic countries, we realize that more has been done in America and Europe, and that they have done much research. Nevertheless, the situation is that until now, no proper institution has been established in America, Europe or the Islamic world to research the condition of Islam in the communist world and to investigate how Islam and the Moslems are treated in communist countries.

As matters stand, we cannot enter into a detailed discussion of the problems faced by Moslems in the communist world, or of all the problems faced by Islam, because we have neither any reliable sources, nor any established channels to get a clear idea of the prevailing conditions. What is even worse, no one has even given a serious thought to this subject. However, in the light of the demands made by our times, it is possible for us, through research and investigation, to know the true picture and to identify the problems that Islam has to contend with in the communist world. It is with this objective in mind that I want to express my views on this matter and discuss the condition of Moslems in the Soviet Union. I also want to add that for years I have reflected on this subject and studied and researched it. If we accept the fact that communism now possesses government power, which it gained for the first time in history by taking the place of Russian imperialism, and, further, that it has gained influence in Europe, it will be easy for us to grasp the truth that communism inherited from Czarist Russia an old desire to conquer the Islamic world, and that what the communists call the "Soviet Union" is the same Czarist Russia.

The Soviet Union is no doubt the center of all damaging and destructive activities which are being carried out against Islam and the Moslems all over the world, activities which are aimed at spreading communism. It is also a fact that a confrontation has begun between Islam and communism. In this confrontation there is absolutely no room for compromise. Communism has been active against Islam for a long time, and today, it is using all its might to wipe out Islam. The communist viewpoint is being used as a weapon for Russian imperialism with maximum cleverness and strength, and the power of government is in its hands. The biggest enemy of communism is Islam, and communism is busy, not wasting a moment, with acts and activities aimed at eradicating Islam.

The following territories in the Soviet Union are the states which are basically called the Islamic states:

Turkistan: The total area of Turkestan is 3,994,400 sq km. It borders on Tatar, Bashkiria, southern Siberia, Mongolia, China, Afghanistan and Iran. The state also spreads on the other side of the Caspian Sea until the Caucasian mountains. The Islamic kingdom of Turkistan was captured by the warrior (Qutbia-bin-Moslem), and was established under his leadership between 705 and 715 a.d. From Turkistan, Islamic influences spread far and wide in all directions, so much so that even the people of China got instructed in Islamic principles. In Tatar, Bashkir, Kazakhastan and the

island of Crimea, Islam spread all over. At present, the Russians designate this whole area and the states established in it as Central Asia and Kazakhstan. This common term, Central Asia, is used to designate five Russian states: Uzbekistan, Tadzhikistan, Turkmenia, Kazakhstan and Karghiz.

[7 Jun 80 p 3]

[Text] Twenty Percent Of Russia's Area Belongs To Moslem States; Russia Is The Only Power That Has Done Great Harm To Islam

Bashkiria: The total area of this state is 14,360 sq km. The state consists of the lower ranges of the Ural mountains, and its borders touch Turkistan and Tatar. In technical terms, this Islamic state is internally called an autonomous state and it has the honor of being designated a "Soviet Socialist Republic," but the supremacy of the Union of Soviet Socialist Republics, or USSR, is imposed on it also.

Tatar: Its area is 68,000 sq km. It borders on Bashkiria and, directly by way of the Volga, on Russia.

Dagestan: It is 50,300 sq km in area. To the north of it is Kazakhstan. Dagestan is also an autonomous Soviet socialist republic.

Adzharia: This small state, spread on 4400 sq kilometers, is a part of Russia's (Karastadar?). It does not have an independent existence.

Abkhazia: This state, consisting of an area of 8700 sq km, has also been swallowed up in the Union of Soviet Socialist Republics, and does not have an independent existence. It has been merged with Georgia, so that Georgia may have an outlet to the Sea of Azov.

Kabardino-Balkar: This state, spread over an area of 12,500 sq km, consists of the lower mountain ranges of Kazakhstan. To the left of it is the river (Tabrik?).

Ossetia: This state, situated in Kazakhstan, has an area of 13,100 sq km. The northern part of Ossetia has been merged into the central territory of Russia and its southern part has been merged into Georgia. Now, it has no existence of its own.

Cherkasia: This region, spread on 14,100 sq km, is situated in the north of Kazakhstan.

(Angosia?): This area, 19,300 sq km, is located in northern Kazakhstan. It has been merged into Russia.

Azerbaijan: This area, consisting of 8,600 sq km, is also situated in Kazakhstan, and it also has been merged into the central Russian territory.

The islands of Crimea: This area, consisting of 26,000 sq km, is situated on the coast of the Azov Sea. It also is a part of the central Russian territory.

In short, the Moslem states which we have mentioned occupy a total area of 4,400,000 sq km, and the entire region is a part of the Soviet Union. This means that 20% of the total territory of the Soviet Union is made up of Moslem states. We will not discuss here in detail the historical events related to these Islamic states, because it is not possible in this brief essay to describe the effects of Russia's actions on the history of these states. But, by the same token, we should not lose sight of the very basic facts of history, that Russia conquered these Islamic countries by the power of the sword, and that warfare and fighting in the area continued from the middle of the 16th, until the end of the 19th century. It took Russia 182 years to occupy Turkistan alone. In addition, Russia took control of the Emirate of Bokhara and the territory of Khorezm, where the Moslems had a kingdom until 1920. According to Russian law, both of these were called autonomous Russian states. The Russian government initially entered into international agreements with both of them, but Russia later disregarded these agreements and occupied them. Russia did not overpower all the Moslem states with force at a single point in time; rather these states fell prey to Russian imperialism from 1550 to 1924 A.D. All these Moslem states which are now under Russia's authority, and have become victims of Marxist imperialism, declared their independence during World War I and formed their own governments in 1917. But, from the very beginning, the Russian communists did not tolerate their freedom, and did not like the idea that these areas and their inhabitants, already tyrannized by Russian imperialism, should gain independence. The Russian imperialists, therefore, invaded these states, captured them, and made them a part of the Russian communist empire which today is called the Union of Soviet Socialist Republics. The Moslems offered hard resistance to the Russians. War between Russia and Turkistan went on from 1918 to 1923. After that, the independence movement in Turkistan stayed active until 1934. But the Moslem states, weak and divided among themselves because of their disagreements, could not face the challenge of the united Russian force, and the Russians finally succeeded in overpowering them.

The Russian emperors had three main reasons to conquer the Moslem states. The first was that when the Turks captured Istanbul and overran the Byzantine Empire, the Russians looked with great disfavor at the victories of the Turks and made efforts to prolong the conflict. They wanted no truce between Moslems and Christians and tried to make the fighting and warring go on as usual. The Russians, thus, thought of themselves as the heirs of the Byzantines.

The second reason was that the Russians wanted to expand their own empire, and right in front of them was a nice chunk of territory spread out in the form of small Moslem states. When Russia gained new victories, captured certain areas of Europe and had successes in the 18th and 19th centuries,

it began to compare itself with Britain, because Britain also was engaged in capturing Moslem kingdoms one upon another. This is regarded as the third reason for Russia's capture of the Islamic states. The Russians were not prepared at any price to see the English advance any further into Asia. The consequence was that a struggle ensued between Russia and England, and as a direct result of that struggle, Turkistan became a target of the Russian empire's lust.

Since England had already captured India, it stayed quiet about this high-handedness and expansionism of Russia. In this regard, the German historian Prof Baker said in 1914 that Russia had become big and had grown into a sizeable power only because of its struggle against Islam. The Hungarian scholar (Dambere?) said in 1875 that Russia was the only power that had hurt Islam badly. He said that in the future also Russia will be Islam's worst and most dangerous enemy, and will continue to follow the anti-Islamic course it had started on. The words of (Dambere) have almost all proved true. Even today Russia is the worst enemy that the Moslems have. In global politics, Russia in the past did not keep itself from hurting the Moslems in every possible way, and it is not going to keep itself from doing so in the future.

[8 Jun 80 p 3]

[Text] There Is No Islamic Organization In Russia; Communists Think Everyone Living In Russia Is An Atheist

The Moslems living in the Soviet Union can be divided into three distinct racial groups--Turks, Iranians and Kazaks or Caucasians. Members of all three groups are called Moslems. Collectively, they are part of the Islamic brotherhood, and carry the flag of Islamic ways and culture. After 1939, the Russian government abolished the column on religion on census forms; it is not possible, therefore to know officially anyone's religion. Consequently, in order to know who are the Moslems and what their population is, we will have to check the racial groups which have been Moslem from the very beginning. From the latest census, which was taken in 1970, one gets an idea of the facts and figures. Whatever conclusions are to be drawn, will have to be based on these facts and figures only. The proper way to do this is to keep in view the racial groups which were originally Moslem and try to estimate their present numbers from that census. On this basis, I am listing the original by Moslem racial groups as follows:

Uzbek	9,195,000
Tatar	5,931,000
Kazak	5,299,000
Azerbaijan	4,380,000
Tadzhik	2,136,000
Turkmen	1,525,000
Karghiz	1,452,000
Bashkir	1,240,000
(Chichin?)	613,000

Ossite	488,000
(Adar?)	396,000
(Narghan?)	324,000
Kabardino	280,000
Karakalpak	236,000
(Oghar?)	173,000
(Angoshak?)	158,000
Karachay	113,000
Adigir	100,000
Kurd	89,000
Abkhaz	83,000
Turk	79,000
Cherkess	40,000
(Dangan?)	39,000
Irani	28,000
Total	34,397,000

From this official report of the Soviet government, at least this much can be ascertained: 34,397,000 Moslems live in Russia. However, the fact remains that the Russian government does not issue correct figures, and that the exact number of Moslems is never published. The census-takers are given instructions that they can enter anyone as "Russian," particularly anyone who wants to have himself listed as "Russian." The result is that many literate Moslems, who can speak Russian fluently, are listed as Russians. This being the case, the figures offered by the government about the numbers of various races settled in Russia cannot be reliable.

Since 1939, people are not asked their religion at the time of census taking. There is no organized Islamic body in Russia which can keep track of the actual number of Moslems. The implication of all this is that the question of the exact number of Moslems in Russia will stay unsettled as it is now. Moslem experts of Turkey claim that at this time there are 50 million Moslems in Russia. Certain Moslem racial groups, such as the Arabs who live in Turkistan and are settled in (Wajwar?) near Bokhara, receive no mention in the census. In 1926, almost 28,978 Arabs were settled in Turkistan, but they were not mentioned in the census and were never counted. To determine the exact number of Moslems in Russia is thus a difficult task.

In the 1917 Moslem Congress the fact came to light that 40 million Moslems were settled in Czarist Russia. In 1920, Stalin announced that 30 million Moslems lived in Russia. On 10 December 1955, Nikita Khrushchev stated in the Kremlin that there were 15 million Moslems in Russia. In the 1970 census, no figures were mentioned about the number of Moslems in Russia, but the 1970 census did mention the racial groups of Moslems settled in Russia, and gave their numbers. It is from these than an estimate can be made about the actual numbers of Moslems living in Russia. Official Russian figures are also silent as to the number of Moslems living in the country at any time in the past. Now, of course, the Russians count everyone as an atheist.

We should also not forget the fact that the number of Moslems in Russia has gone down. The reason is that many Moslems, because of the atrocities committed against them, and the hostility of the Russian government and the communist party, hide their true identity. The official policy of the Russian government is to oppose all religions, particularly Islam, with extreme harshness and to get people to renounce their religion.

Islam had started to come under attack even in Czarist Russia. The purpose of the attacks was to further Christianity. Moreover, the Czarist-regime wanted to show the world that it could finish off Islam by the might of its sword. From the Czarist period until 1917, Moslems were prohibited from forming a central organization of their own; they were particularly prohibited from establishing any institution for religious purposes. Moslems could not build mosques without the approval of the Russian government. The trust lands and properties owned by the Islamic schools were taken away from them. The government and the church made active efforts to convert Moslems living in Russia to Christianity. Islam was under the domination of the Russian government and the church. The tension that existed between the Moslems and the Russians manifested itself almost daily. One example of this was the revolution of 1916, when the Moslems of Turkistan refused to accept Russian supremacy. In spite of all its efforts, the Czarist government was unsuccessful in putting an end to Islam.

When the Communists came to power, they realized what a tough problem the Moslems were for Russia. The Communists tried to win the hearts of Moslems and gain their sympathies, and tried to convince them that they should not hate communism. The Communists issued many proclamations to this effect and tried many other ways. The Communist government issued its first proclamation, which was a lie, in December 1917. It was addressed to the Moslems living in Russia and it carried the signatures of Lenin and Stalin. We will quote here certain parts of this proclamation. These parts will show that, at that particular time, the Communists gave assurances to the Moslems that they were not hostile to them, and that they, the Communists, wanted to solve the problems of Moslems with compassion and understanding. But the proclamation also gives a true picture of the real objectives of the Communists and of the plans they had already made for achieving these objectives. In the early days of their administration, the Communists had adopted a two-stage policy. We cite here the proclamation.

"Moslems of Russia--Tatars of Volga, Kirghiz of Crimea, (Salats?) of Siberis, Turkmen of Turkistan, Caucasian Chinese and Kazaks of Kohistan--all those whose mosques and places of prayer have been ruined, and upon whose faith, ways of life and customs Czarist Russia has trampled, be assured that in the future there will be no restrictions on you with regard to your religion, customs, ways of life and culture, or on your national institutions. Your institutions will be restored, and you have a right to them. Moslems of the East--Persians, Turks, Arabs and Indians--whose possessions, cattle, freedoms and states the daredevil dacoits of Europe had taken away, everything will be returned to you." [Text of proclamation is continued in next installment]

[10 Jun 80 p 2]

[Text] The Communists Decided From The Very Beginning To Wipe Out Islam; Some So-Called Moslems, Who Had Sold Out Their Conscience, Started Anti-Islamic Propaganda At The Behest Of Their Masters

[Continuation of Communist proclamation:]

"All areas which the warmongers (took away from you) will be returned to you. They want to divide you, but you should remain united, organize yourself and live your lives according to your own wishes, ways and customs. You have a right to do so, because your destiny is in your own hands. We will help all the oppressed people of the world, we will give them their lost freedoms, Moslems of Russia and the East, we are eager for your cooperation. You should join with us in changing the condition of the world."

The primary objective of the Soviet government through this manifesto was to gain the goodwill of the Moslems all over the world. But we must not forget the fact that the Soviet government, either before or after this, did not make such a request of any religion other than Islam. The Soviet government wanted to mislead the Moslems by making them false promises, and wanted to serve its own interests. It also wanted to give the Moslems of the East the false impression that not only was the Communist movement not against Moslems--it was also in sympathy with them. We will discuss later what the effects of this manifesto were.

In December 1917, the Soviet government gave back to the Moslems the sacred book of the Koran which belonged to the era of Sayyid Hazrat Osman Ghani and was used by the Sayyid himself. The Czar had forcibly taken away this manuscript from the Moslems of Samarkand, and, since then, it had been put away in Petersburg. The Soviet government also gave the Moslems permission to form organizations for religious purposes. An advisory council of Islamic scholars was also set up in 1919. This advisory council kept on working until 1924. In December 1922, the Moslems were also given permission to establish legal courts, but, in 1926, these were abolished.

The Communist Propagandists maintained and argued with the Moslems that Islam and Communism had equal importance. In 1918, Kuli Wali Wajud, the Soviet government's special envoy to Turkistan, issued a statement that he had perused the scriptures and made a scientific study of the Koran. He said that he had arrived at the conclusion that all the teachings of the sacred Koran, and all the preaching of the Prophet of Islam, were based on Socialism. He said that he regarded the prophet to be a Communist, and further, that he had formed these opinions in the light of the preaching of the Prophet himself. Many atheist communists made statements to the effect that Communism was present in the basic concepts and culture of Islam. Anyway, these misleading arguments and statements, which were an attempt to misrepresent facts, and were made with the purpose of deceiving

the Moslems, could not continue for a long time. The Communists had already begun preparations for a confrontation with Islam, and these preparations went on in secret even while the communists talked of cooperation and partnership with Islam. We can get an idea of the real situation if we take a look at the bill passed on 23 January 1918, which stated that church and state were two separate entities. The 10th provision of this bill said that all religious organizations were to be under the control of the government, although the government will not give any aid or support to them.

In the early part of 1918 itself, the Communists had already started their struggle against Islam, although the Communist government at that time had not manifested its anti-Islamic efforts, nor had it openly expressed its opposition to Islam. On the contrary, the government began its anti-Islamic work very cautiously and cleverly. The Communists had, without any doubt, decided to wipe out Islam completely. On one hand, it was the official policy of the government to make expressions of friendship to the Moslems and Islam. On the other hand, enmity against Islam was the Communists' political creed, and this creed demanded that before anything else, Moslems were to be brought under the control of the government. In the days of the pre-Communist administration, the Moslems had formed a central brotherhood. This came into existence in May 1917, and its purpose was to defend the rights of Moslems. On 25 April 1918, the Soviet government banned this organization. The Moslems living in Russia were thus left alone and helpless, and were divided into separate groups. As a result, the Communists got a chance to carry on their strong propaganda among these scattered groups.

The Russian government established a [regional] commissariat for dealing with the affairs of Moslems. This commissariat was directly under the national commissariat, of which Stalin himself was chairman. The chairman of the commissariat set up for the Moslems was Mulla Nur Wayyuf, a religious leader from the area of the Volga. The commissariat did not ban all organizations or close down all institutions simultaneously. For instance, in four areas of Turkistan--Fergana, (Zarakhshan), Samarkand and (Syrdarya)--342 legal courts were in existence until 1925, but they were suddenly abolished in 1926. The Communist leadership was extremely interested in gaining among the Moslems the support of such people as were followers of Communism, and as would carry on propaganda for the communists, and, further, would support the government in whatever it was doing, or wanted to do, against Islam. Those Soviet Moslems who had sold out their conscience to the government started anti-Islamic propaganda at the behest of their masters. The Russian government formed an organization whose members were confirmed atheists. This organization, formed in Turkistan in 1926, was under the leadership of Nasir Torah Kol, who came from the Volga area. The organization made derogatory remarks about Islam, launched shallow attacks on religion, and started a strong movement to lead Moslem young men away from the Islamic faith.

After 1920, this organization asked the Soviet government and the Communist Party to act officially along the policy lines advocated and adopted by

the organization. Nasir Torah Kili, leader of this group of atheists and irreligious people, was appointed by the Soviet government as its ambassador to Saudi Arabia. He stayed in that position from 1923 to 1930. During that time, this man tried to organize a society which could engage in anti-Islamic propaganda in holy Mecca. The Russian Communists and their agents started a movement in the Islamic countries to downgrade the Prophet of Islam and de-mythologize him, and, at the same time, to present the character and deeds of Lenin as illustrious.

Between 1922 and 1926, Turkistan Communists and atheists raised in Tashkent the question of Lenin's prophethood and invited Moslem scholars to express their views on the matter. A big debate was held on this topic between Communist atheists and Moslem scholars in a theater in Tashkent. The atheists claimed that Lenin was a prophet, whereas the Moslem scholars maintained that Lenin could never be a prophet. The question of Lenin's prophethood became so hot that even the Russian press joined in the debate and began to support the secular, atheist viewpoint. The Moslems totally rejected the claim. The consequence of this heated debate was that the Moslems got very angry with the Communists and the Soviet government was forced to disassociate itself from the tense situation. However, in 1927, the government issued a statement which said that on the basis of all the facts and circumstances, Lenin was proved to be a prophet, but since the term 'prophet' had connotations for the Islamic faith and denoted Mohammad, it was better not to use this dirty word for Lenin.

The Soviet leadership assigned several communist scholars to the study of Islam from the viewpoints of Marx and Lenin. It becomes clear from many writings and books that the purpose of Russian research on Islam was to wage a full-scale struggle against it, and, in the light of new revelations, to draw up plans of even stronger anti-Islamic activities. It was for this reason that they had certain Moslems join with them in the movement to discredit Islam. Finally, the Communists decided in 1929 to take very strong action against the Moslems and Islam, and also against all other religions.

On 8 April 1929, a law was passed which ordered all those who believed in religion to register themselves, and informed the people as to the extent to which they could carry on their religious practices. Among other things, this law said:

"Believers in all religions and Moslems belonging to or connected with various mosques are hereby ordered to register themselves with the commissariat. Believers are hereby informed that every person over the age of 18 must register himself. At least 20 persons who belong to a religious group should submit an application with their signatures to the minister of the Interior in order that the religious group to which they belong may be permitted to register itself. Such a group will not have a right to realize income from any resource of its own; it will not be allowed to engage in any trade; it will not be allowed on own land; it will not be allowed to operate a printing press, nor will it be allowed to operate any business.

It will not be allowed to receive income from any source; it will not be permitted to print or publish any cultural book, magazine or newspaper." [Quotation from the law is continued in next instalment]

[11 Jun 80 p 3]

[Text] The Communists Disgrace Islam; Moslems Still Love Islam In Their Heart And They Have Faith In God

[Continuation of quotation from the law:]

"The meetings or conferences of such groups and their members can be held only on the condition that they receive prior permission from the Russian government to hold such meetings or conferences."

The religious groups were further ordered not to collect any relief funds, not to form any associations for mutual help, and not to set up production plants. No organizations of children, young men or women could be formed. People could not gather to discuss and debate any matters. No religious instruction could be given and no institutions of religious study could be established. No charitable institutions or rest houses could be established. Religion could not be taught in schools, public or private. No religious book could be displayed in a mosque and no religious meetings or conferences could be convened. Officials of religious groups, whether nominated or elected, had no rights. No contributions could be collected and no mutual agreements could be made. The government further proclaimed that it was placing mosques and churches under its own jurisdiction. There were restrictions on prayer gatherings also. All religious groups and organizations were placed under the supervision of the ministry of the interior. After this ordinance was promulgated, it became practically impossible for anyone to practice his faith.

On 10 April 1929, the ministry of finance issued an ordinance under which all believers in religion were required to pay tax to the Soviet government for using their place of worship. The Moslems were not in a position to pay taxes to the government for the upkeep of their mosques, because their trust properties had already been taken away and the mosques were left without any means of support. Further, collection of donations prescribed by Islam had already been banned. Therefore, following the order of 10 April 1929, the Moslems could not collect contributions out of which they could pay taxes to the government, and the government started to take possession of the mosques one by one.

After these initial steps, the government began to take very strong action against Islam and the Moslems in 1930. Before this time, there were 24,321 mosques in Russia, out of which 12,733 were in Turkistan. The number of Islamic teachers-scholars was about 45,339, and there were 650 Islamic schools. Out of these, there were 185 schools in Bokhara alone. In these schools, Moslem young men were given religious education. These schools

were known all over the Islamic world. Turkistan historically was an important religious and cultural center for the Moslems. It was here that Abu Ali Ibn Sina, Muhammad Abu Abdullah, Muhammad Ibn Ismail Bukhari and al-Beyruni, and other scholars and authors of basic religious texts, like Farabi, Nidayah and Tarmasi, were born and became known all over the Moslem world.

Before the Communist government took over, there were 12,499 Imams, or prayer priests, in Russia; there were 5,771 school teachers, 1,526 Shaykhs and 33,000 other people associated with Islamic institutions. We do not know what happened to all these people. The communists closed down all the mosques, demolished them between 1930 and 1937, and erected new buildings out of their debris. The buildings that were not torn down were converted into clubs, restaurants, prisons and student dormitories. Houses of all Moslems were searched; all manuscripts or copies of the Koran found in them were put to fire. Islamic schools were closed. Imams, muftis, teachers, priests and all others connected with religious affairs were arrested. The properties of the mosques and schools and their valuable objects were confiscated for the use of the government. The "Azan," or call to prayer, was also banned, and people were prohibited from going to mosques and tombs. The preaching of Islam was banned, and so were all religious ceremonies, private or public, such as marriage, circumcision, pilgrimage, and fasting.

At present, there are perhaps only forty or fifty mosques in all of Russia, and their purpose is to give a false impression. In fact, we cannot even tell with certainty whether these mosques still exist. It is said that there are only eight mosques in all of Turkistan, the purpose of their nominal existence being that foreigners may see them and praise Russia's love of democracy. Many mosques have been turned into secular places. The Russian leadership has thus taken great pains to insure that Islam may not raise its head in the Soviet Union in the future.

The consequence of all the atrocities against Moslems was that they began to practice Islam in private and on a personal level. In order to deal with this situation and to curb the spiritual power of Islam, the communists resorted to other actions. They instigated dirty attacks against Islam and its teachings, and began to spread vile lies against the name of Allah. They denied totally the existence of God, and began shameful attacks against the sacred Koran and the prophet Muhammad. Derogatory statements and articles against Islam and its teachings, the Prophet of Islam, the Koran and Allah began to appear in Russian newspapers and journals. This situation continues even now. This is why it is simply impossible to accept [false claims]; we must take stock of the facts before us. Here are a few examples of how the Russian communists ridicule Islam and its teachings.

Regarding Allah the communists say:

"Who made Allah? Our human imagination did. As humans, therefore, we have the right to reject the existence of

Allah. Those who invented and propagated Allah's existence and spread religious ideas will soon get rid of this nonsense and of Allah."

This is what these foul-mouthed people have to say about the Prophet of Islam!

"Muhammad was not a prophet of Allah; he was an agent of big capitalists and Arab landowners. Muhammad (forgive us, Allah) was half-mad and crazy. We do not even know about his life history."

Regarding the holy Koran, the communists have said:

"The greedy religionists and orthodox mullahs (i.e., priests) used the Koran to mislead the oppressed people. The Koran was written by a half-civilized Arab, and its purpose was to protect the interests of sultans and kings."

The Soviet government did not stop at this. They even claimed that there was duplicity in the teachings of Islam; on the one hand, Islam preached worship of God, and, on the other, it had anti-God tenets. As far as we know, no institution or individual in Europe or America has gathered and put together in one document the anti-Islamic statements and propaganda of the Soviets. It is of utmost importance that we collect the basic facts of Russian propaganda and refute them intelligently. The crucial question is: Was the anti-Islamic propaganda of the Soviets successful? Did the Russians succeed in their objectives? Yes, on the face of it, the Russians were successful to a great extent. Russian Moslems do not receive religious instruction; there are no mosques or scholars; nor do the Moslems have freedom to observe their faith.

(12 Jun p 4)

[Text] In Russia, Moslems Cannot Act According To Islamic Principles. Are The Influential Red Muftis Doing, Or Are They In A Position To Do Something For Islam?

In view of all this, we will have to concede, at least for now, that the Communists have succeeded in their objective. The success they have achieved is a consequence of the fact that they have power. Moreover, it is imperative that a Communist state be secular. The Soviet propaganda of secularism and irreligion has had considerable influence on the younger generation. Young people of many Moslem families do not believe in God. A pretty large population of atheists is thus coming into existence, and it is taking shape out of the Moslem community. These atheists do not as yet have much following. On the contrary, there are very visible signs that even today Moslems have love for Islam in their hearts and believe in God. The staunch faith of the Moslems has the communist establishment and the communist government worried. They do not quite know how to drive the

Islamic sentiment out of the hearts of Moslems and how to uproot Islam entirely.

[State institutions in the Soviet Union] may profess to protect the Islamic principles and give support to those who believe in Islam, but their true purpose is to keep the Moslems under tight control. Maulana Raghay Ahsan, who toured the Soviet Union as the leader of a delegation, has enlightened us about the real significance of these institutions in the Soviet Union. By means of these institutions and organizations, the Russians have turned the Moslems into tools through which to export political influence to other countries. The Religious Administrative Unit for Turkistan, whose head is Mufti Zia-ul-Din Baba Khanof, performs an important task for Russia's external affairs. Turkistan is the area from which many essential goods are sent to developing countries, most of which are independent Islamic countries. The government does not use the Religious Administrative Unit to promote the export of goods per se, but rather makes use of its services to spread its influence on Islam and to bring Islamic countries closer to the Soviet Union.

Through such institutions, an effort is made to win the sympathies of the Moslems. It has now become quite clear why the government formed these institutions. During World War II, the Soviet government had to form administrative units for the country's religious minorities. In 1941, four such units were established. The first one was for the Moslems of Volga and Ural. Its headquarters were set up in Ufa and it was made responsible for the affairs of the European region of Russia and Siberia. The second unit was formed for Central Asia, Kazakhstan and Turkistan. Its headquarters were in Tashkent. The third was based in northern Kazakhstan and Dagestan, with headquarters in (Bujan-Okasak?). The fourth was formed for Trans-Caucasia, and its headquarters were set up in (Bakov?).

These religious Islamic administrative Units were directly under the Council for Legal Affairs, which is under the control of the council of ministers of the Soviet Union. The chairman of the council of ministers is a Russian. This fact proves that these religious administrative units, which the Soviet government not only tolerated but established on its own, do not have the authority to settle the affairs of Moslems. Such two-faced behavior reveals the true character of the Russians. Now we can understand why Russia convened the [symposiums on the Moslem scholars] Farabi and Imam Bokhari, and invited delegates from other Islamic countries to attend them.

The situation within Russia even today is such that Russian Moslems are banned from following the teachings of Islam. They cannot publish any printed or hand-written material on Islam. They cannot retaliate against anti-Islamic movements and cannot offer opposition to, or refutation of, secular and atheist anti-Islamic propaganda. The Moslems are not allowed to use Soviet radio stations, newspapers or other media in support of Islam. They cannot make any laws for the protection of Islam, cannot observe

[ceremonial] prayers, cannot sound the "azan," or call for prayers, and cannot fast. They are not allowed to give voluntary contributions out of their income. They cannot go on pilgrimage [to Mecca], or follow any other dictates of Islam. It is hard to say whether the influential Red Muftis are actually doing, or could do something for Islam in Russia. We do not have enough reliable information to elaborate on this point.

It is also hard to say how many Moslems in Russia have become atheists, and, with only a mask of Islam on their face, are working for the Communists. Islamic religious organizations and institutions still exist in the Soviet Union, although they do nothing for Islam. Only when delegations from other Islamic countries visit Russia, these organizations arrange receptions in their honor. This is done to show the world that Islam and Islamic values are safe in Russia. The reality, of course, is that the main objective of these organizations and institutions is to erase the remaining influences of Islam in Russia. As for the Moslems, they still have faith in God, and they believe Allah will help them. It is because of this staunch faith that Islam is even today a living reality on Russian territory. This faith is not likely to make any compromise with Russian anti-religionism in the future either.

As we mentioned before, when anti-Islamic activities began in the early days of communism, all propaganda was done verbally or in writing. The use of force came later on. Now, both force and propaganda are there. According to the Russian government, Islam no longer exists in Russia; the communists think only traces of Islam are left. The communists are wondering why even those traces are there, because they want to get rid of Islam in its entirety and as quickly as possible. But to wipe out a religion, any religion, is a very difficult task, because religion is not like any ordinary cultural value.

It is characteristic of the Moslem to have faith in God and to obey His laws implicitly. To make communists out of Moslems and to get rid of the faith in their hearts is a very difficult proposition indeed. It will take a long time to erase the remaining traces of Islam, and we will have to watch carefully the so-called scientific methods and other ways employed to de-religionize Moslems. The Moslems insist that their religion is an undestructible entity, and historical facts prove that most Moslems living in the Soviet republics are true followers of Islam. This is the case even when, due to many changes taking place in other Islamic countries, and because of the scientific, technical, cultural and economic changes and conditions in the Soviet Union, many former Moslems have started to argue that Islam is not eternal and cannot fulfill human needs for all times, and that the faith, ways and customs of the Moslems will become a thing of the past. Russian communism, to say the least, is in pursuit of that aim.

Only the future will tell whether or not the Soviet Union will have success in wiping out Islam, but the Russians have intensified their efforts. In 1958, the first secular university was established in Ashkhabad. After

After that, other similar universities were set up. We do not have reliable sources to determine their exact number, but in Uzbekistan alone there are 29 such universities now. In addition, there are 218 schools for teaching secularism. An institute has been established for training teachers of secularism. All this gives us an idea of the anti-Islamic activities. The Russian government has established an academy to make instruction in secularism commonly available. The academy has branches all over Russia, and its branches are in operation in other Moslem countries also.

Anti-Islamic activities thus go on constantly. The Religious Organizations of Russian Moslems exists only in name and does nothing to counteract all this. Only in Bokhara this organization runs a school in which forty or fifty students are enrolled. The graduates of this school have to work for the Soviet ministry of foreign affairs; they are sent to various Islamic countries to achieve Communist objectives. The extent of the rise of secularism and atheism in Russian society, and the intensity of Russia's anti-Islamic activities, both can be estimated from the fact that two thousand lecturers, 11 thousand political analysts and 40 thousand other people are engaged in work of this nature. There are clubs for atheists in Russia, and the Moslems are compelled to go to these clubs. In Uzbekistan alone there are two thousand such clubs. In spite of all this, Islam survives in the Soviet Union, and this essentially is the reason why the Communists are making every possible effort to wipe it out completely.

9612

CSO: 4203

REGIONAL

LITHUANIAN DEMOGRAPHIC DATA DISCUSSED

Vilnius SVYTURYS in Lithuanian No 13, Jul 80 pp 15-16

[Article by Antanas Mercaitis: "What Became Clear After We Were Counted"]

[Text] Between the size of population and the economy there are important and close mutual ties. Material and spiritual wealth is attained through man's labor. Population participating in public production is the most important productive force of the society. Finally, the development of all our economy and people's prosperity depends on the population's structure (education, professional preparation, age, sex, health, etc.).

Although we do not yet have all the data of the 1979 population count of the Union, it is already possible to draw certain conclusions concerning the changes in population. First of all, the demographic situation in our country has a definite regional character: in some republics the population grows rapidly and in others very slightly. According to population counts for 1970 to 1979, the fastest population growth was in the Uzbek, Tadzhik, Khirgiz, Turkmen, Armenian, Azerbaydzhan, and Kazakh republics. Although the population of the mentioned republics comprises only 18.8 percent, i.e. less than one-fifth of all the population of the USSR; they represent 76.3 percent of the total population growth, i.e. over three-fourths. While the population of the Ukrainian SSR, for example, exceeds that of the Uzbek SSR 3.23 times, between the last two population counts the population increase in Uzbek was 1.37 times greater than in Ukraine. The count has clearly shown, therefore, that the largest population growth is now in the Central Asia republics of Kazakhstan and Azerbayizhan.

The population of the Lithuanian SSR increased between the two counts by 270,000 or 9 percent. This corresponds to the rate of population change in the USSR and the proportion of the inhabitants of the Lithuanian SSR among the population of all the USSR remains unchanged--it comprises 1.29 percent.

The size of population is increased mostly by natural growth, i.e. the difference between births and deaths. Between the last two counts it came to 75-76 percent and during certain years to even more. The migration

balance in favor of arrivals is slight. In the total population growth it comes to about one-fourth and in recent years the migration balance has stabilized. It is doubtful that it will increase in the future and it may even decrease. The natural growth of the population in the neighboring republics of the RSFSR, Byelorussia, Latvia, Estonia, and Ukraine is smaller than in our republic and the neighbors too are lacking labor force.

On the other hand, in recent years the move to Siberia and the Far East has been ever more encouraged. Reserves of many most important natural resources--oil, coal, gas, metal, and forests are concentrated exactly in these regions and they must be exploited. At the same time, the population in these regions is not very large: the Siberian and the Far East regions take up 57.3 percent of the territory of our country but only 10-11 percent of the country's population live there. Therefore, the population density per one square km. is five times less here than on the average in the USSR. While developing the economic potential of the Siberian and the Far East regions, migration to these parts of the USSR is justifiable and sufficiently prospective, therefore, it is also encouraged materially.

As mentioned already, the absolute migration balance is stabilizing, in the general population growth, however, its specific gravity may even increase somewhat. This would not be caused by an increase in arrivals but by the diminishing growth of the general population.

Since the natural changes in population are decided by the number of births and deaths, let us see how these processes occur.

Of the post-war years, in 1961 we had the greatest absolute number of births--62,775. We will remember that in 1940 it was much greater--67,619. After 1961 the births have decreased and by 1978 only 51,821 infants were born. Now each year almost 11,000 fewer babies are born than in 1961. This greatly decreases the population growth. It is not difficult to compute: if every year the same number of babies were born as in 1961, then between 1962 and 1978 there would have been 146,000 additional babies born. Thus the decrease is important. Now, according to the general birth rate, i.e. according to how many births per 1,000 population, Lithuania is considered one of the republics with a low birth rate. In this group, besides our republic, belong the RSFSR, the Ukrainian, the Byelorussian, the Latvian, and the Estonian SSR. And we do really have few births: in 1960 there were 22.5 per 1,000 population and in 1978 it decreased to 15.3.

Naturally, the general birth rate is greatly affected by the structure of population's age and sex. But even specific birth coefficients per 1,000 women of child-bearing age, however, show an unfavorable situation.

Women's Age	Births per 1,000 women of appropriate age groups	
	1958-1959	1977-1978
15 to 49 years old	82.8	58.9
Under 20 years old	14.4	25.3
20-24 years old	125.9	148.4
25-29 years old	156.5	130.9
30-34 years old	119.2	71.2
35-39 years old	77.0	35.1
40-44 years old	27.8	10.3
45-49 years old	4.5	0.8

As we can see, the general specific birth coefficient decreased by 29 percent. Other important changes have also occurred: the births have increased among the youngest age groups--those below 25. Births have greatly decreased among the 25-29 age group. They were particularly low among the older age groups. In our republic there are only 10 births per 1,000 women 40-44 years old and in Tadzhik, for instance, there are as many as 111; in Turkmenistan 102; and in Uzbek 82. One must speak, therefore, not of physiological characteristics of organism but of a conscious limitation of the number of children in families.

Just from the birth coefficient according to age groups, one can see that in our republic the family of one or two children is becoming firmly established. This is clearly shown by the distribution of infants according to the sequence of birth. In 1961 the first and secondborn comprised 70.7 percent of all births and in 1978 they comprise as much as 82.3 percent.

Although indirectly, the change in birth rate is characterized by the average size of the family. Usually, with the low infant mortality rate, the more births there are, the larger is the average family. In our republic the size of the average family tends to decrease: in 1959 it consisted of 3.6 persons; in 1970 of 3.4; and in 1979 of only 3.3 persons.

All the provided data characterizing birth processes permits to state that according to birth intensity, our republic moved to a small family, created by a conscious limitation of the number of children. Such type of family is now most widely spread in the USSR and includes the greater part of the country's population.

And yet, we cannot forget that for a long time Lithuania differed from the Baltic republics by its markedly higher birth rate. Now we are losing ever more this edge.

Republics	Births per 1,000 population		
	1940	1970	1978
Lithuania	23.0	17.6	15.3
Latvia	19.3	14.5	13.6
Estonia	16.1	15.8	14.9

In 1978, as compared to 1940, the births decreased in Latvia by 29.5 percent, in Estonia by 11.2 percent, and in Lithuania by as much as 33.5 percent. In 1940 the birth rate in Lithuania was 19 percent higher than in Latvia and 43 percent higher than in Estonia but in 1978 Lithuania surpassed Latvia by only 12 percent and Estonia by less than 3 percent. As we can see, already in the near future our birth rate may completely equal that of Latvia and particularly of Estonia.

The natural population growth is also affected by mortality rate. During the years of the Soviet administration, with the introduction of free medical care, the continuous care of people's health, the death rate has greatly decreased. In 1940 there were 13 deaths per 1,000 population and in 1960 only 7.8. By the way, during the later years the influence of population's aging became ever more apparent and while slightly, the death rate increased. In 1978, for instance, there were already 10 deaths per 1,000 population.

Thus, primarily because of these two reasons--the decreasing birth rate and a slightly increasing death rate, the natural growth of population in the republic is decreasing rapidly: in 1960 it was 14.7 per 1,000 population and by 1978 it was only 5.3.

The prognosis for the coming half-decades concerning the size of population is also not overly optimistic: it is predicted that births will decrease even more and that deaths may even increase somewhat. This should be kept in mind, particularly since birth and death processes have important, first of all economic consequences.

Those born after 1961, when the birth rate continued to decrease, are now reaching the employable age. At the same time rather large groups are leaving labor force because of age. Because of such numerically unequal turnover of generations, the general growth of population of employable age is naturally decreasing. And this presents new demands on our economy. The intensification of production and improvement of its efficiency are gaining an ever greater importance.

Quite often it is assumed that the situation could be improved by increasing the birth rate. Even if the invitation to bear more children found a response, it would be twenty-first century before these infants grew up,

were educated, and became productive. In other words, the gains from this would not be seen soon. But even this does not lessen the problem. If there are few births now, after 18-20 years there will rise another wave of diminishing number of births and this is totally undesirable for the economy.

How could we block the foreseen decrease of employable age population growth? It seems that first of all we must improve the use of the available labor reserves and to use them most efficiently.

The employment of the population has now reached such level, that practically almost all people of working age are either employed in public production or are studying. To apportion these people among the individual branches of the national economy, among the many professions, is not easy to do. It is enough to make a mistake somewhere and we will feel the lack of labor force immediately.

The largest part of the employed population of the republic works in the material production branches. In 1978 as much as 76.6 percent of all the population employed in the national economy worked here, i.e. more than in many economically developed countries. Are even more workers needed here? It appears that everything depends on technical and economic levels of production. But the most important directive is clear: wanting to better satisfy not only the material but also spiritual needs of the population, ever more people should be directed toward the non-industrial sphere. In 1978 the number employed in the branches of non-industrial sphere increased by 70.8 percent, as compared to 1965 and in the branches of material production sphere it increased by 10.9 percent only. In 1965, in the branches of non-industrial sphere were employed 16.6 percent. These are nice figures, no doubt and they could be even better but the conditions for such distribution must be created by the material production sphere itself. Where are hidden such possibilities?

As it has been often mentioned in print, the agricultural mechanization is not yet such that we could release more workers. Secondly, seeking to provide the best possible working and leisure-time conditions for the agricultural workers, we also cannot reduce the number of agricultural workers or people serving them. Thirdly, Lithuania is a republic with a well developed agriculture: 67 percent more per person of general agricultural production was produced here during the years 1976-1977 than on the average in the Soviet Union. More people, therefore, are engaged in agricultural work. Fourthly, there is much seasonal work in agriculture and the available work force cannot always cope with the chores of spring, summer, and particularly of autumn. The fact that for many years now, during harvest time in particular, engineers and scientific workers perform manual labor in the countryside, also indicates an unfavorable demographic situation: neither agriculture, industry, nor science has enough extra people who could be spared to those branches of the national economy where they are needed most.

In construction there already is a shortage of workers and in many construction organizations the number of workers has even decreased in recent years. Our eyes, therefore, turn and have to turn toward the branch where most people are employed--toward industry.

The industrial production must grow continuously. No one has any doubt about this. Otherwise we could not assure the rise of people's standard of living. This rise, however, must be achieved not by increasing but by reducing the number employed in industry, i.e. by ever more intensifying the industrial production.

The republic's industry in general is developing rapidly. During the years 1961-1965 only 44 percent of production growth were achieved on account of increased labor productivity: during the years 1966-1970 it increased to 58 percent and during the years 1971-1975 to as much as 81 percent.

Unfortunately, the projected growth rate of labor productivity has not been achieved during the years of the tenth five-year plan. During four years labor productivity increased by only 12.6 percent instead of the 17.9 percent projected in the five-year plan. Only 72 percent of production increase, therefore, was obtained on account of labor productivity. This clearly shows that there is more work force in industrial enterprises than it should be as is required by production intensification goals.

Naturally, wanting to justify the growth of the ranks of industrial workers, many excuses can be found. But one of the basic, no doubt, is that still too many workers are performing unskilled and unproductive manual labor, the largest part of which consists of various transportation, loading, and storing jobs. In 1979 the Central Statistical Administration of the Lithuanian SSR did an audit of the enterprises of machine construction and metal processing industry, which showed that in this branch of industry, as much as 38.2 percent of the workers performed manual labor. Furthermore, if we added to this the work of coordinating and repairing machines and mechanisms, it would reach 49.3 percent, i.e. it would show that almost half of the workers in this branch performed manual labor.

The problem of manual labor is a problem not only of our republic's industry. In the decision of July 12, 1979 of the Central Committee of the CPSU and the Council of Ministers of the USSR: "Concerning the improvement of planning and strengthening the influence of economy machinery in raising production efficiency and improving the quality of labor", the reduction of manual labor is treated as the most important problem to be solved in the nearest future. Now it is very vital to take care of production of mechanization means, to centralize repair jobs, etc. Instead of doing it more quickly in the industrial enterprises themselves, quite often it is waited for these problems to be solved on the national level.

Those enterprises which do not wait but show the initiative, usually achieve quite satisfactory results in reducing manual labor. The amalgamate "Sigma"; the Kaunas Experimental Plant of Automation Means; the

Vilnius Fiftieth-Year of the USSR Fuel Apparatus Plant; the Alytus Machine Plant, and others have performed commendably during this five-year plan.

The problem of reducing manual labor is important not only economically but also socially. We know that there are so called non-prestige occupations, which youth choose very reluctantly. Here again are mainly the occupations requiring much manual labor. Without a timely mechanization of these jobs, a serious problem may arise in the future: who will take these jobs?

A very important reserve while conserving work force in industry is the most efficient use of the available work force. No great research is needed wishing to prove that the number of workers could be greatly reduced in enterprises and frequently in institutions, without much loss to the activities. This is clearly demonstrated by the experience of the Sciokinas Group of Chemical Enterprises, adapted by various branches of industrial and non-industrial sphere. Unfortunately, this progressive experience is being instilled too slowly in the republic's industry: only 47 industrial collectives are employing this method.

New possibilities for expanding production output by not increasing but even by reducing the number of workers are provided by the previously mentioned decision of July 12, 1979 of the Central Committee of the CPSU and the Council of Ministers of the USSR, which permits to greatly raise the wages of the workers when the same volume of work is performed by fewer workers. Wishing to take advantage of these possibilities, we should first of all organize the work as best as possible, reduce employee turnover, loss of work time, and other negative occurrences, which hinder a more rapid growth of labor productivity.

Although employee turnover in industry has decreased, it still is quite big. It has been proven that a worker, getting ready to leave a job and also for some time on the new job, performs unproductively and that, naturally, affects the production indices. The direct losses of work time are still quite great. As a visual example, it would be the same as if a plant larger than the Klaipeda "Syrius" Dry Element Plant stopped working for a whole year. These work time losses cause a particular concern, since almost one-third of them are caused by loafing. The heads of enterprises and their sub-units, therefore, will have to strive to eliminate these deficiencies. This is also demanded by the decision of the Central Committee of the CPSU, the Council of Ministers of the USSR, and the VPSCT [expansion unknown]: "Concerning further strengthening of work discipline and reduction of staff turnover in the national economy".

As we can see, the demographic facts raise many actual problems for the economy.

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REGIONAL

AZERI COSMIC RESEARCH INSTITUTE DESCRIBED

Baku ADABIYYAT VA INJANAT in Azerbaijan 11 Apr 80 p 3

[Article by A. Mansurad: "The Common Is Studied, Cosmic Research Is Being Done"]

[Text] For 19 years society has celebrated Cosmonauts' Day on the 12th of April every year. This holiday in the calendar begins with the name of Yuri Alekseyevich Gagarin, a Soviet citizen who circled the earth in the space ship "Vostok" for the first time in the history of mankind. From that time the road was open to the cosmos. Now the day has come when Soviet cosmonauts have observed and done research not for 2 hours, 2 days, 2 weeks or 2 months but for even longer stretched of time. Recently our own correspondent met with and interviewed Huseyn Asadov, director of the Cosmic Equipment Special Design and Construction Bureau of the AzSSR Academy of Sciences, deputy director of the Cosmic Research Institute for Natural Environment and laureate of the republic's Lenin Komsomol Prize.

[Question] As is known, the Cosmic Research Institute for Natural Environment is a unique institution working in this area in our republic. In short, I would like you to tell our readers about your institute.

[Answer] Our institute is very new, in all, 3 years old. But I should say that despite our youth the name and fame of our institute is known not only in our republic, but also on the All-Union level. This reputation comes, primarily, from the fact that the Cosmic Research Institute for the Natural Environment is the first such institution in the USSR. It is also clear that the more we study and do research on the cosmos, the more valuable and important it becomes for our Mother Earth. The basic work standing before our institute can be explained simply: the fact is that the study of the earth's natural resources and environment and the strengthening of control over the environment around us leads to even newer discoveries in this field. I can say truthfully that cosmic apparatus has helped immensely in drilling for gas, oil and other substances. Now, all of the apparatus is useful for and serves agricultural workers, hydrologists, geologists and a number of other specialists.

[Question] You noted that the Cosmic Research Institute is, by its significance and the research it conducts, the primary scientific institute in the USSR. Why is such an institute not in another republic? Why is it in Azerbaijan? There must be solid reasons for this, right?

[Answer] Of course there are reasons. The primary reason for the selection of Azerbaijan over all the other republics was its natural environment, climate and soil structure. The natural conditions in Azerbaijan are considered unusual in the natural and geographical sciences. In our republic there are 9 climate zones.

As I noted, our institute is very young. No matter how much we have done, no matter what we have come up with of international importance, there are still unsolved problems ahead of us. We have to work seriously and conduct new experiments and studies. On the basis of studying photographs taken from space (aerocosmically), certain structural areas of different systems of the tectonic faults which characterize the Caucasus region have been defined. By analyzing other information it is possible to extract precise results in the scientific objective evaluation of the legitimacy of ore deposits in different structural-formational zones. On the basis of this information the methodology of prediction by geological research from outer space has been prepared.

For the preparation of scientific methodological proposals connected with the study of the soil cover of the Gafgar-Khazar region, our institute has gained a great deal of experience by closely participating with and helping other scientific research institutes in our republic, especially the Cosmic Research Institute of the USSR Academy of Sciences. There are a great number of possibilities and conditions in our republic for conducting experiments like this.

Finally, the potential scientific strength which was created in the AzSSR Academy of Sciences has demanded the creation of such a scientific research institute in our republic.

[Question] There is no doubt that a number of All-Union and worldwide projects are being undertaken by your institute. Could you say a few words about this?

[Answer] The activity of our institute is not confined within the borders of Azerbaijan; in fact, this would be impossible. Our institute, one can say, cooperates with all fraternal socialist republics. Our international connections are growing year to year and widening even further. A delegation from our institute periodically participates in meetings of the Soviet-American working group for the study of the natural environment. Our colleagues from the U.S.A., interested in the research work we were doing, had proposed a joint research project to study meadowlands and the anthropogenic influence on them. Collective underground trials of different types of equipment for ground control and measurement have been organized together

with Bulgarian scholars. Scientific, methodological, experimental design projects are being carried out successfully together with scholars from the GDR, Czechoslovakia, Hungary, Poland, Cuba and a number of other countries.

A number of years ago there was a conference in Zagatala of scholars from the area who had participated in the "Interkosmos" program on the problem of "studying the earth from space". Close to 30 scholars from the area who were or were not involved in the "Interkosmos" program attended the conference. As a result of intensive work by Azeri scholars, discussions centered on means of actively following aerocosmic data in the economy, especially in hydrology, soil studies, geology and agriculture, and on a number of problems related to the discovery of ways to develop methods and approaches to make use of this data.

These plans are being carried out in Baku, the capital of our republic and in several rayons. Every time one of the USSR cosmonauts takes part in such meetings it significantly increases the content and value of our projects. In our institute they well remember the USSR cosmonauts A.A. Leonov, V.A. Shatalov, V.M. Zholobov, V.V. Kovalyonok, V.V. Akayonov, and others.

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CSO 1810

REGIONAL

MESKHETIAN STUDIES IN AZERBAIJAN HIGHLIGHTED

Baku "ADABIYYAT VA INJANAT" in Azerbaijani 14 Mar 80 p 3

(Article by Valeh Hajyev: "Georgian Bards Composing Poetry in Azeri")

[Text] Although it is well known to all that dozens of Armenian bards wrote and created in the Azeri language, the fact that Georgian bards wrote and read poetry in Azeri and were active in the 18th and 19th centuries can be considered relatively new in our literary studies. In the notes and diaries of academician Y. Taghaishvili on the time of his journey to Meskhet-Javakheti in the pre-revolutionary period, and of academician N. Marr during his stay in south west Georgia in the early 20th century, one comes across the first references to the Georgian bards writing in Azeri. The diaries of academician Y. Taghaishvili show in an interesting and convincing manner the wide use of the Azeri language in this area and the significant use of Azeri by local Georgians in composing

M. Chikovani, Sh. Lomsadze, Georgian scholars in the period of Soviet rule, the researcher M. Chachava, and others have expressed valuable ideas on the widespread bardic literary traditions of the 17th-19th centuries in Georgia, namely in Mtskheta-Mtianeti, and on the activity of virtuoso performing Georgian bards who wrote and created in both Georgian and Azeri. According to professor M. Chikovani, the bards, as a result of the tight community of the peoples of this part of Asia and the settlement of Turkic-speaking peoples in Georgia, have been in Mtskheta-Mtianeti since the beginning of the 18th century. Later, "these men who declaimed while playing the saz" also began to be seen in the cities, and in the 19th century the famous Sayat Nova composed and performed in three languages in the palace of Tsar Irakli.

One of the valuable sources on the Georgian bards living in Meskhet-Javakheti and creating in the Azuri and Georgian languages is preserved in the manuscript collection of the G. Leonidze Georgian Literary Museum. In these manuscripts collected by Sh. Lomsadze in Meskhet-Javakheti, one finds valuable data on the life and work of the Georgian bards living and working in this area. Based on the manuscript it is possible to determine that bards, like the Ashyg Ruhani (Ioseb Beridze), Ashyg Peydayi (Murad Isparashvili), Ashyg Shigvha (Luka Beridze), Ashyg Zevin (Topo Beridze, Ashyg Garagoz

(Niko Beridze), Ashyg Yaraly (Mahmud Yaralishvili), Ashyg Paktayi (Akop Zazadze), Ashyg Sheydayi (Arif Tutadze), Ashyg Sandro Zedgnidze, Ashyg Niko Mestvriashvili, Ashyg Levan Tavrishvili, and dozens of other performing bards, composed poetry, sang, narrated epics and put compilations together.

The son of Ashyg Ruhani (Ioseb Beridze), Ashyg Shivgha (Luka) (1939-1906) was the most famous among these, raising it to an artistic level hitherto unparalleled in Meskhet-Javakheti. It is clear from biographical data in the archives that Ashyg Shivgha was on friendly terms with Ashyg Jivaniy, the founder of the national Armenian bardic school, and the famous Ashyg Shenlik Chyldyriy, the "chief bard" of the time. After Shivgha emerged successfully from Ashyg Shenlik's examination he was called on to put together a collection with the "chief bard". According to citations, there are basically about 2,000 poems composed in the Azeri language by Shivgha. It is a pity that only a small part of his works have come down to us. When Ashyg Shivgha died, his saz, which he had built with his own hands, was buried next to him; eleven sazes were hung on the wall above his head. They were a symbol of victory over eleven bards.

The manuscript also contains information on the exchanges between the Georgian and Azeri bards. From this, it is clear that the Georgian bards were creatively close to the Azeri bards and that they productively made use of our classical bardic literary traditions. This is clearly perceptible in the examples of poetry which we have. In this context the creative work of Khasta Hasan, Ashyg Nuru, Ashyg Shenlik, and other prominent artists undoubtedly exerted great influence on the Georgian bards, leaving a deep imprint on their creations.

The utilization of aphorisms in our language and the virtuosity of aesthetic description demonstrate the Georgian bards' deep command and perfect knowledge of the wealth of the Azeri language.

The poems of the Georgian bards in Azeri have been written in the Georgian alphabet. This has resulted in the words' removal from the phonetic laws of our language. Besides, in transcribing these poems from memory, changes have been made by Georgians who did not know Azeri well. These factors make it rather difficult to read the manuscripts. We have appended some of these which we feel are significant to our literary history of the poems of Georgian bards composing in Azeri.

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REGIONAL

AZERI LITERARY ACTIVITY IN IRANIAN AZERBAIJAN REPORTED

Baku ĀDĀBIYYAT VĀ INJĀSĀNĀT in Azerbaijani 13 Jun 80 p 6

[Article by SIRUS: "Conversations From the Heart"]

[Text] Heydar Baba, may your heart
be glad;

Coming into the world, may you
mouth be full of taste;

May your past be known, and
remembered.

Let it be said, Shehriyar, my poet
son,

It is a life where sorrow sinks
into sorrow.

The first part of the famous "Greetings to Heydar Baba" by the noted poet Mammadhuseyn Shehriyar, who has returned to the scattered songs of the heart of the people of southern Azerbaijan, ends with these words: "The most divine and holy human beings are merely fragile." The poet, whose "sorrow was submerged in sorrow" his entire life, after a separation of many years, talks with Heydar Baba, whom he has come to worship; he speaks as he would to his closest, most intimate friend. He shares his joys and sorrows with him. The joy of the poet is connected with the existence of a country rich in its natural beauty, like a magnificent mountain like Heydar Baba, and with the existence of the simple people who "adorn him like a bride," with their labor. Among his sorrows are the children who remain in the past and enjoy nothing as they pass through the mountains and valleys, forests and orchards, gardens and farms, and rivers. The hard life of the people "who find no lamp to light" also saddens him.

The village poor find no lamp to
light;

I sense that your light must remain
so that this word reminds the
landowners.

What, indeed, is the sin of this
nation?

Indeed I see you are the oppressed!

These lines are a curse, an imprecation on the few who cast the evil
day on the many.

For long years many things were collected in the heart to be discussed.
They "Heydar Baba" of Shehriyar has purged these hearts.

At that time the late poet Sahand said in reference to Heydar Baba:

Enough oiling the map of another!

Our native lands are in darkness;

We do not warm ourselves at the hearth
of a foreigner;

Our homes are cold, it is winter, there
is frost.

The 1979 revolution in Iran showed the whole world that the Pahlavi
dynasty, which had held the people in tyranny and servitude, exploited
the "oil for the lamp," the people's honestly-owned property, possessions,
and resources for world imperialism led by America. The people of southern
Azerbaijan were included among those exploited. It is natural that after
the revolution a necessary, valuable, insightful work, like "Greetings
to Heydar Baba," would be properly evaluated and distributed among the
broad masses. Recently "Shehriyar and Heydar Baba" (Letters and Parallel
Poetry) was published in Tehran by the M.A. Farzana Press.

Even today we can remember the influence which "Greetings to Heydar Baba"
exerted in the '60s. Our poets, like Suleyman Rustam, Mammad Rafim and
Bakhtiyar Vahabzada, were (the first to add to the conversation with
Heydar Baba. The authors of the basic letters and parallel poetry contained
in the book recently published in Tehran are also Soviet Azerbaijani poets.
The book is opened with an introduction by M.A. Farzana (the services
of the orientalist R. Aliyev in tracing the impact of Shehriyar's work

in Soviet Azerbaijan are noted here), and by a part of Mirza Ibrahimov's article, "Heydar Baba, the Poet." Then poetry and letters dedicated to the Heydar Baba of Shehriyar by the poets Mammad Rahim, Bakhtiyar Vahabsada, Sahand, Madina Gulgun, Mammad Araz, Gasym Jahani, Abulfaz Huseyni, Mahammad Musaddig, Rasim Karimli, Sattar Zardabi, Ma'oud Adib, Tofiq Gafari, Abbasali Karimov and Kheyrolla Karimov are given. Most interesting is that all the illustrations for this well-designed book were done by Fakhraddin Aliyev, an artist from Soviet Azerbaijan. The artist faithfully followed the style of the ancient Tabriz school of miniaturists and painted the scenes described in the poem with rich colors and great virtuosity, skillfully transcribing lines and verses into pictures. Needless to say, this inspired book would be a valued gift for any reader fond of Shehriyar. It is a pity that only 5,000 copies were printed.

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SOVIETS MEET WITH IRANIAN AZERBAIJANI STUDENTS IN ENGLAND

Baku *ADABIYYAT VA INJASANAT* in Azerbaijani 13 Feb 80 p 7

[Obituary by Bakhtiyar Vahabzade: "The loss of a friend"]

[Text] Kürchayly was the fighting soldier of our poetry. He was primarily a citizen, then a poet. Whatever he said to the reader in his writings, he expressed high ideals and great aspirations. His bullet-like poetry was not deflected from the target, exploding like a cannon ball in the ears of repugnance; he sang the song of life in honor of love.

Last year we went to England together. It is right to say that on a journey a person gets to know his traveling companion rather well. His speeches in different cities, his meetings with Southern Azeri students studying in England, his sensitivity to their experiences in a foreign country, and the attention he paid to things acquainted me with him even more deeply. He could not remain unemotional about them: he seethed in front of my eyes. As a result of these profound observations he presented our literature with "The Chain of England".

The loss of a friend is grievous. And what a friend! A friend of art and a friend of ideas! The only consolation is that he lived his short life meaningfully and made his mark. In his last days he struggled with death but was unable to overcome it. But we are sure that his poems are a victory over death, and that he would always struggle on the path of our just work.

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REGIONAL

SOVIET AZERI POET AND EDITOR WORKING IN TABRIZ IN 1945

Baku *ĀDĀBIYYAT VĀ INJĀSĀNĀT* in Azeri 9 May 80 p 6

[Article by Yashar Garayev: "Jāfār Khāndan--70: A Prominent Teacher and Scholar"]

[Text] Jāfār Khāndan was a scholar-philologist of wide social scope and of a contemporary spirit in the full meaning of the word. His life prominently reflected the ideationally unstable period of history in which he was so multifacetly and prominently active, his literary cultural progressive and enlightened inquiries, and his organizationally-active painstakingness which set him apart from others in his specialized intellectual-pedagogical individuality. We--colleagues and students, readers and contemporaries of the scholar--clearly felt the pulse of the day and the imprint of the time in the form and content of his interest and his thoughts.

Jāfār Khāndan was among the first to build the first bridge, to create the great transformation from classical literary history to the contemporary study of literature, and from pre-Revolutionary literary and pedagogical concepts to the present Soviet philological school in Azerbaijan.

The creation of the first scientific history of Azeri Soviet literary history, especially the definition and development of our 20th century study of literature as a separate scientific sector and area for instruction is inextricably linked with his name.

He was the author of the first "Contemporary Azeri Literature" and the first textbook on "The Theory of Literature" in the mother tongue. His book "Sabir," published in 1940, has a special importance as the first deep monograph devoted to Sabir in the history of our national studies.

Jāfār Khāndan's individual style as literary scholar and literary historian, teacher and editor, critic and translator was marked by a characteristic special to himself. In life and in science he was, before everything, active as a public speaker and a concerned citizen. Jāfār

Khāndan, whether fighting in army lines with a weapon in his hand or on the barricades of the literary-ideological struggle, was a fighter and a soldier. In general, active ideals, partyism and populism were qualities which most deeply characterized the form of scholarship and citizenship of Jāfār Khāndan.

Among his colleagues and friends he was marked by an inexhaustible innate energy and optimism and an uncommon good humor. He had a special proclivity to strive for truth and honest work, and to defend justice and integrity. There was no contradiction with his basic intellectual nature, with those human drives special to himself, or with his principled relationships and his method of work. The teacher and pedagogue Jāfār Khāndan was an example of stubbornness in trouble and efficiency in creative work.

Especially in his relationship to students and youth Jāfār Khāndan was generous and sensible. A number of our philologists are indebted to Jāfār Khāndan's concern as a spiritual mentor for their first recognition of an eternal love for art, and the first inspiration and confirmation of a feeling of regard and belief in it.

The biography of the scholar is, to the ultimate degree, a characteristic and symbolic example for the life and creative path of the first generations of Soviet intellectuals. He, as one of those creating Azerbaijan Soviet literary studies with his daily labor and work, emerged "from the source of life," making his first steps from the Ganja Childrens' Hospital.

The scientific literary activity in which Jāfār Khāndan was involved up to the beginning of the 1940's was extended in three basic directions: literary history, pedagogical sources of literature and literary criticism. As an Aspirant in the Azerbaijan Pedagogical Institute in 1932 he defined the basic goal of his literary-scientific interest and did his first researches on a number of 20th century poets--M. A. Sabir, Hüseyn Javid, M. Hadi, A. Sāhhāt and A. Shaig. Under the direction of Professor Bākir Chobanzadā he manifested an interest in a very deep theoretical problem: "The development of romanticism in 20th century Azeri literature." But his special regard for our great national poet Sabir focused his direction of interest at this period on questions of satire and realism. In 1939 the young scholar defended his Kandidat dissertation "On the Proletarian Revolutionary Poet Sabir." Subsequently, and for the length of his creative activity, he worked as a specialist in the 20th century and Sabir. To a great extent his creative work begins with Sabir (his monograph "Sabir" 1940) and ends with Sabir ("Artistic Characteristics of the Works of Sabir"). In his work "The Ideas of the National Liberation Movement in the Literature of Southern Azerbaijan" which Jāfār Khāndan completed and defended as a doctoral dissertation in 1949 the most passionate pages were devoted to Sabir, the problem of "Sabir and the South." According to A. Sāhhāt it is known that

Sabir aided the Iranian constitution "more than an army." In the research of the scholar, and on the basis of concrete facts and sources in the thesis, this is revealed and placed on scientific foundation.

Although Jāfār Khāndan was a scholar with very wide interests, all facets of his activity depended on problems of instruction, pedagogy and education. He began his pedagogical work in 1929 at the Baku Workers' Faculty, then--from 1932--at the Lenin Azerbaijan Pedagogical Institute, then and until the end of his life he bound his fate with the Azerbaijan State University--with our great national institute of education where he lectured for 30 years without interruption. A number of deep monographic research works of Jāfār Khāndan were especially conceived for these lectures. For the 10th class, his text "Soviet Literature" (1939, together with M. Arif), for home correspondence pedagogical institutes his book "20th Century Literature" (1939), and for the higher schools "Azerbaijan Soviet Literature" (1940), "Essays on the Theory of Literature" and "An Outline of 20th Century Azeri Literature" (1941)--all these were his efforts to prepare the first literature courses, to create the first textbooks and to work out their first scientific-pedagogical principles.

Literary history, the pedagogical purpose and goals, and educational ideals were a characteristic of the articles and outline which Jāfār Khāndan devoted to contemporary literary problems and which he devoted to writers and poets who lived and created shoulder to shoulder. In these articles the author interested himself in principles of socialist realism such as its methodological nature, historicity and contemporaneity, typification and ideation, and humanity and partyism. He concentrated on important problems like the duties of our literary studies, revolutionary traditions, historical themes, the reflection of the Fatherland War and the years of building peace and poetry and prose, the subject of the "26" and the depiction of Lenin. The esthetic values of specific works were generalized according to the characteristics of their literary-historical development. For example, in works devoted to the plays of Jāfār Jabbarly and Sāmād Vurghun he touches on the history of the formation of the contemporary and national-historical Soviet drama and on the question of realistic and romantic poetic style; in S. Rāhman's "Feast" he touches on esthetic problems like the form of comedy, satirical typification and the esthetics of humor; he gives an evaluation of the historical-esthetic value of Elkhan, Vagif, Khanlar and even Kārūmov. Observations on the creative work of M. S. Ordubadi, Mikayyl Mūshfig, A. Abūlhāsān and Mir Jālal turned into a general discussion on the development of epic prose and the contemporary poetic process.

In articles devoted to classics of the Middle Ages and great artists of the 20th century like Sabir and Mirzā Jālal specific ideas are given on the question of the importance, value and contemporaneity of Azeri poets and writers for all the peoples of the Near East. The author tries to analyze all the leading poets of Azerbaijan from Nizami to Sāmād Vurghun as "poets of the East" and artists.

Apart from this, we want to dwell on a subject and question connected to a basic thrust in the work of Jāfār Khāndan. First, on the question of examining national-literary problems on a wide front, on a Near Eastern scope, he was both principled and partisan. Secondly, he has paid a great deal of attention and devoted a lot of space in his work to questions and problems connected with Southern Azeri literature. His voluminous deep scientific monograph devoted to the reflection of the ideals of the national liberation movement in the national press, and literary and social ideas in Southern Azeri literature, specifically in the period Sāttarkhan, Sheykh Māhāmmād Khiyabani and Seyid Jāfār Pishāvāri is written on the basis of solid research and close familiarity with the literary-political and social environment of Tabriz, and on facts and sources from art, the press and theater.

Primary sources connected with the history of the Tabriz revolutions, sources exposing the inner connections of the literary process and their unity with the revolutionary movement, parallel poetry on satires of Sabir written in the South, folk songs collected for the first time, poetry and memoirs have research significance and today remain as a fundamental source of information on these questions. Jāfār Khāndan's important scientific work is considered an exposition of rich literary-historical facts related to an entire period of the literature of Southern Azerbaijan, and the first systematic scientific study of them in our literature. The author created a chronicle of events of educational, press, theatrical, artistic, spiritual and cultural events embracing the span of 40 years (1906-1946). Pages on VĀTĀN YOLUNDA and AZERBAIJAN MĀJMU'ASI which hold central places in the research not only comprise historical-publicistic material on the publishing history and fate of just a newspaper or magazine. In these the history and culture of a people are studied, and the mother tongue, heroic traditions and cultural-spiritual past are communicated and sung. The purpose of the Poets' Council" and the "Poets and Writers Association" in education for national and social independence are defined and the literary-historical role of the press in the structure of new realistic poetry are evaluated. The influence, place and role of the "Hophopnamā" in the political-spiritual climate of three Iranian revolutions are well clarified in the work which ends with an analysis of the literary factors preparing the way for the emergence of the peoples' poet Mō' jüz Shābūstāri, called the "Sabir of Southern Azerbaijan." Sketches on poets like Shūkuhi, Nābatī, Heyran khānym, Khalkhālī, Dilsuz and Lā'li expand the pure literary importance of the study.

Jāfār Khāndan has acquainted the readers, also, with a number of original works and translations. He is the author of the books of poetry "White Evenings," "On the Road to Struggle," "Poems from the Front," "Caucasus" and "First Parting." The great composer Üzeyir Hacıbəyov took Jāfār Khāndan's widely disseminated poetic translation when composing the well-known romance on the subject of Nizami Gānjāvi's ghazal "Without You." One of the inspired translations of M. F. Akhundov's "Oriental Poem on the Death of Pushkin" is attributed to Jāfār Khāndan.

Jäfär Khändan was one of our creative intellectuals who uniquely combined his literary-scientific activity with socio-organizational activity. For many years he worked for the Faculty of Azeri Soviet Literature, as Dean of the Faculty of Philology, Prorector and Rector of the Azerbaijan Pedagogical Institute and the Azerbaijan State University. Jäfär Khändan, in different years, was a Deputy to the Azerbaijan SSR Supreme Soviet and a member of the CPAz Central Committee, and worked in the committee for the dissemination of political and scientific information, the Azerbaijan section of the committee of the proponents for peace, on the editorial board of VÄTÄN YOLUNDA, which was published in Tabriz, and for the republican television cultural university.

The scientific-literary legacy of Jäfär Khändan, our prominent scholar and scientific and cultural worker whose 70th birthday is noted here contributes, in a way special to itself, in contemporary achievements of our literary studies, and lives on.

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REGIONAL

AZERI POET ON SOVIET EDITOR IN TABRIZ IN 1945

Baku *ADABIYYAT VƏ INJƏSƏNƏT* in Azeri 30 May 80 p 6

[Article by Süleyman Rüstəm: "A Good Friend, A Good Scholar"]

[Text] Years have passed. With love and respect we remember the 70th birthday of our fellow writer, scholar and teacher Jāfār Khāndan. Today Khāndan is young in the eyes of those who met him, his eyes, his lips smiling. Though he does not speak, his eyes talk to you; we could read what was in his heart.

I met Jāfār Khāndan in the first blush of youth. When a new Soviet literature was being created he was our companion, coming out with the first youthful poems.

He won the love and respect of all of us. Over the years I cannot remember even one time that we were offended or insulted by him. He was the embodiment of kindness.

He was such an optimist that he was in love with poetry. Khāndan's body was full of our classical and contemporary poetry. Poems in a book that he had examined only once were firmly engraved in his memory. Sometimes at family councils Jāfār Khāndan recited to us our own poetry which we did not know by heart, thus pulling us out of difficult circumstances. When on a journey with him, we did not feel the time passing. Jāfār Khāndan was a teacher who influenced the hearts of students through his lectures. His students in the higher schools were very satisfied with his teaching. They loved him to a degree unlimited. Jāfār Khāndan always called on the students to isolate the inspiring sides of his own fellow poets. In the years of the Great Fatherland War, after Mirzā Ibrahimov and I returned to the fatherland from Iran Jāfār Khāndan began to work on the editorial board of the newspaper *VATAN YOLUNDA* (On the road to the fatherland).

Jāfār Khāndan demonstrated very productive activity in the work to create unity and an association for creative forces writing and creating in South Azerbaijan.

REGIONAL

PATRIOTISM IN STORIES OF IRANIAN AZERI WRITER

Baku *ADABIYYAT VA INJANANAT* in Azeri 13 Jun 80 p 6

[Article by Khanli Kərimov: "Patriotism in Stories of F. Khoshginabi"]

[Text] One of the talented writers who holds a special place in modern Southern Azeri democratic literature is Həmzə Fətəli Khoshginabi. Khoshginabi who is basically a novelist is one of those who have laid the foundation for new prose in democratic Southern Azeri literature. He was born on 21 March 1921 in a village family in the village of Khoshginab.

F. Khoshginabi, who comes to literature via poetry, wrote his first efforts in Farsi. After the national democratic government was organized in Southern Azerbaijan, the writer won the possibility of writing works in the mother tongue for the first time. In these years (1945-1946) hundreds of Khoshginabi's articles, short stories and pamphlets were printed in Southern Azerbaijan. Among these are the short stories "Zeynab," "Züleykha," "Mə'sum and Mə'sumə" and "İbrahim," the narrative "Diluted Steel" and the tale "Love and War."

F. Khoshginabi's novels "Father" (1959), "Two Brothers" (1959), "The Last Flagbearer" (1954), "Stories" (1956) and "Love and Hate" which have been published in Baku over the years are the products of a talented writer who observed life closely.

F. Khoshginabi is an artist capable of broad observation and esthetic generalization. The figures described in the writer's stories are of two types: real-life personalities and figures drawn from the imagination in order to reveal esthetic truth. General Xəzimi, described in the short story "In the Last Hours of the Night" was a real figure who conducted the struggle for the liberation of the fatherland and who was savagely killed by the Shah. In the story Mürşəzi, who was inspired by the General, was also a real person. He was one of the leaders of the Azerbaijan Peoples' Army and was killed by the Shah's torturers. In this story the author has created a generalized form of the heroes struggling in the name of the freedom of the fatherland by writing about the tragedies organized by the absolutist regime.

In the story two figures are given special prominence. One of them is Murtazavi who valued the liberation of the fatherland above any kind of reward; the other is Darabi, one of the guardians of the Shahist regime. These men, who were in a military school at the same time and later educated at the War Academy, who lived in the same dormitory and shared the same bench for years, have become representatives of two poles, each the enemy of the other. If Murtazavi is a guerrilla giving heart and soul for the fatherland, Darabi is a Shah-lover who has won his rank through flattery. The scene of the conflict between Darabi and Murtazavi is the culmination point of the story. Here the characters are revealed completely, and the spiritual face of the figures is made clear.

When Darabi says: "If you recognize your mistake, His Majesty can forgive you," Murtazavi says as he is being returned to prison: "He can forgive us. The reason is quite clear. But you? We cannot forgive him. The blood which has flowed in the streets of Tabriz is still not dry. Azerbaijan suffers under the boots of the murderers; in Iran freedom has been strangled. No, the nation cannot forgive the murderers. The bloodied shirt of every one of my comrades, the officers in this struggle, will be the banner of struggle for all the peoples of Iran. If His Majesty hopes to dirty these banners, it would be a mistake. There can be no more honorable, no more sacred or pleasurable desire than perishing on the road to freedom. Tell this to His Majesty."

The struggle between Darabi and Murtazavi is not simply the conflict of two personalities but a characteristic of a conflict of interests, Weltanschauung and psychologies in the broadest meaning. Darabi, an officer yesterday, has attained the rank of Colonel by shedding innocent blood. For Darabi the fatherland is a place where he can fill his stomach and increase his rank; for Murtazavi the fatherland is mother, honor, conscience and striving. The road of struggle which those like Darabi call a mistake is the road of freedom and felicity for the guerrillas.

In order to show the fundamental monstrousness of absolutism, F. Khoshginabi has shown the struggles of opinions and ideas, has juxtaposed truth with nontruth, and brought them into conflict with each other. An esthetic resolution of the struggle of opinions is even more clearly reflected in the author's tale "Honorable Road."

The hero of the story is Firidun Ibrahimî, "one of the most prominent people of Azerbaijan." He was the chief attorney of the national government. In "Honorable Road," which differs from other works written about F. Ibrahimî, the author described the last day in the life of Firidun and his execution. In this short story, which reveals the last will of a life which burned like a torch on the road to his people's freedom, he created the character of Firidun.

Firidun is an optimist, he looks into the future with belief. He knows that while the struggle for freedom does not depend on the will

of individual people, it also does not extinguish its flame when individual people are killed. Sooner or later the truth will come and remain. Firidun is proud--although he is to be executed a few hours later he does not reject his ideas, he does not lose his determination to struggle. He is well dressed to avoid the scornful glances of the executioners, even in the face of death, and they treat him seriously and importantly. Firidun is self-denying. The struggle he conducted is a sacred struggle expressing the hopes and wishes of millions--a struggle of freedom for the people, for creating happiness and determining their own destiny. The hero knows that the road he has taken is dangerous, an incredibly torturous road, but honorable. Striding faithfully on this honorable road, Firidun's mind is clear vis-a-vis the people. He is happy because he justified the honor of the Party of which he was a member and was an unshakable defender of the Party in the face of the enemy.

One of the aspects conditioning the creative work of the artist is his positional approach to the events of life. He lives artistically and it is ordained that his Party position be clear. This position is a guarantee given to what does, and what does not, live in his works. One of the pleasing aspects, in fact, the primary aspect of F. Khoshginabi's work is his positive tendency. As a result the author's heroes struggling for a clear ideal are not limited by time and space and have won the regard of the broad reading masses.

In F. Khoshginabi's work every figure develops according to the development of events. Although Fatima, the heroine of the story "The Fourth Man" compels attention from the first pages as a girl remaining on the periphery of the social struggle, who exculpates the despotic organization for condemning the guerrillas to death, who accepts no one save her brother Sāmādagha, and who lives with the philosophy "If I have less to eat, my head won't hurt," she is joined to the group of Kōvkāb and Mustafa who are secretly collecting the signatures of adherents of peace in the name of the happiness of the fatherland, which is formed by the unfolding of events, and she recognizes her mistake. Fatima, yesterday interested in nothing beyond her personal interests and approaching everything with equanimity, today, speaking against her brother Sāmādagha who lives by the slogan "politics is not my business," says: "Brother, because we sit silently, they climb on our backs and don't want to get off. Brother, they have imprisoned a hundred thousand Azeris and they have killed a hundred thousand Azeris. Why? Did we throw stones at their chickens?"

The author influences the spiritual world of Fatima through the course of social events, not by his own intervention; in this way, he develops her character.

All of the guerrilla figures described in the stories of the author are the products of definite historical conditions. If figures like Fatima and Kovkab were sufficient for the period of secret struggle before the

formation of the national government, figures like Käräm ("Star"), Bāshir kishī ("Earth") and 'Ahmādūlī ("Look at Me") who openly struggled against an enemy armed in the period of the quelling of the national government by the reactionaries.

The subject of the writer's story "The Last Flagbearer" is taken from the historical struggle occurring in the period of the silencing of the national government. The hero of the story, Nisā, is self-sacrificing. According to her 'Ahmād and his friends from the front, 'Ajdar and Mehdi, were thrown into the battle sector when they saw that the freedom, won at the costs of great sacrifices, was being stripped from them and that the national government had been conquered by reactionary forces, and so he turned into the last flagbearer of the guerrillas. The guerrillas are killed, fighting courageously, at the defense of that great witness of history, 'Ark Gala. Nisā, whose national pride does not permit her to surrender the flag to conservatives because it is her memory of them, penetrates to the summit of 'Ark and, throwing herself from the fortress, acquits herself with her life.

"The Last Flagbearer" must be evaluated as a positive step forward within the Southern tales written in the spirit of freedom and patriotism. In the story the feeling of heroism and patriotism is very prominently featured.

F. Khoshginabi is a writer special to himself. Using the progressive traditions of Soviet literature, whatever he writes, he celebrates and disseminates one basic idea: a concept relating to the fatherland and the earth. This is only one of the things which make him attractive.

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ROUND TABLE HELD ON PROBLEMS OF TRANSLATION

Baku *ĀDĀBIYYAT VĀ INJĀSĀNĀT* in Azeri 9 May 80 pp 4-5

[Translation of the article: "A Social Resource: Round Table Devoted to Translation from Russian to Azeri and Azeri to Russian"]

[Text] The "round table" was organized by AVIS and the Azerbaijan Pedagogical Institute for Russian Language and Literature "with the purpose of activating" the July 1979 decree of the CPSU Central Committee "on the further improvement of ideological work and political education." Participants were Peoples Writer Mirzā Ibrahimov, Rector of the Azerbaijan Pedagogical Institute for Russian Language and Literature Ālī Māmmādoṽ, the translators, writers and critics Jālāl Māmmādoṽ, Hüseyn Sharif, Sāyavuşh Māmmādzadā and Aydın Ābilov, Doctors of Philology and teachers at the Institute Hābib Babayev and Murtuz Sadygov, and Candidate of Philological Sciences Osman Gojālijev.

The primary thrusts of the "round table" were directed towards improving the dissemination of Azeri works outside of Azerbaijan, improving the quality and quantity of the translation of Russian and other foreign works into Azeri, and training adequate cadres of translators from foreign languages into Azeri in a manner more centralized than before.

The specific importance of translation, especially of literary works, is emphasized as a means of making world culture more accessible to the Azeri population. Concern and quotation from figures as diverse as Heydar Āliyev, first secretary of the CPĀz Central Committee and Goethe are given. Māmmādoṽ expresses the concern of the Central Committee for Russian-Azeri and Azeri-Russian translations. Sadygov briefly reviews the translations of Azeri works for a Polish and German readership in the 19th century. Ibrahimov notes that Gorki's works have been translated into Azeri in an edition of 15 volumes, "but a large part of the author's legacy has not been translated." Because of Gorki's importance and the continuing relevance of his work, Ibrahimov suggests that one of the primary duties of the translators would be to publish a 30-volume edition. Numerous other significant Russian authors require translation into Azeri, among them Pushkin, Herzen, Goncharov and

Chernyshevskii. Despite the vast experience of translating in Azerbaijan, "necessary attention is not given to generalizing the theoretical side [of translation] and to the development of a theory of translation." Sadygov concurs in this, noting that the exactitude of translations, especially of Oriental poetry, is very often insufficient or lacking altogether. Mammadov supplements these observations with examples of omissions and defects in the Azeri translation of "War and Peace"; other participants mention other mistakes.

Deep knowledge of the language into which one is translating is felt to be of more importance than a deep knowledge of the language from which one is translating. An Abilov said: "One cannot do a translation without a perfect knowledge of the mother tongue and without making use...of all its possibilities. A great pity that in our translation work this is sometimes forgotten." Ibrahimov supplements his remarks by noting that weaknesses and deficiencies of certain translations were a barrier to the reading and appreciation of these to such an extent that many should be done anew. Mammadov states that "In artistic translation the basic condition is not knowledge of the language but the talent of the writer." He mentions a translation of "Faust," done first in an interlinear word-by-word basis, and then "translated" into an esthetic form by another translator in order to make it readable. Abilov maintains his position that the translator has to know the language of the original work well; furthermore, he emphasizes the importance of the translator's personality and orientation, i.e., the translator must be creative: "One who is not a poet should not undertake the translation of a poem." Somewhat later Ibrahimov, taking a more pragmatic approach, says: "They say that a translator has to know the original language. Well and good, but the situation is often such that a translator knowing the original language does a very weak translation...and a translator working with a word-by-word rendition from the original does beautiful translations." This particular issue in this discussion rests here, as it has since time immemorial.

Mammadov raises the significance of the editor and editorial responsibility in the final editing of the work for publication. Examples of bad and good editing are given without specifics. Abilov agrees that an editor should be literate and notes that this is a primary responsibility of the publishing houses; he calls upon a number of serial publications, including AZERBAIJAN and ADABYAT VA INJASAT to be somewhat "more active" in this regard.

The importance of putting out an Azeri-Russian dictionary, which would eliminate a major obstruction to the communication of Azeri thought and literature, is stressed by Gajaliyev as it would raise the quality of Russian translations from Azeri. He announces that when this work appears, it "will be an aid to the translation of our classical heritage into Russian." Ibrahimov notes that translations of the classics written by Nizami, Khagani, Fuzuli and Sabir merit special attention in this regard.

A number of the participants speak out on the need for institutionalizing the translators and translating process by centralizing it; this would "...eliminate the disorder and lack of planning, raise the level, and increase the profitability of translation" (Ibrahimov); to centralize the work of theoreticians of translating...[and] the creation of a special journal for translation" (Sadygov); "to organize a program based on the scientific side of translation, to work out an internship in esthetic translation, and put together lectures on translation..." (Gojāliyev); "to organize a special course for 12-15 of the advanced students..." and "...to create a translation unit within the Philology Faculty of our Institute" (Mammadzadə).

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NEW MEASURES ON PRESERVATION OF MONUMENTS IN NAKHCHYVAN ASSR

Baku ĀDĀBIYYAT VĀ INJĀSĀNĀT in Azeri 23 May 80 p 3

[Letter by G. Ābilova: "A Feeling of Responsibility"]

[Text] The Azerbaijan SSR Ministry of Culture is taking the necessary steps to eliminate the defects noted in the article "A Feeling of Responsibility." R165,000 have been allocated for the restoration of monuments on the territory of the Nakhchyvan ASSR. In 1980 R70,000 have been set aside for the restoration of the Jūmā Mosque, the Buzkhanā, the Mosque by the Great Plane Tree, the tomb in the village of Dār and the bridge in the village of Aza, all of which are in Ordubad rayon.

A basic plan for the preservation of the Orduban historical monuments is being prepared by the relevant administration of the Ministry and will be submitted to the Azerbaijan SSR Council of Ministers. The parameters for the preservation of the Ordubad historical monuments have been submitted and divided into seven budgetary units.

The ancient brick factory in Nakhchyvan city has been restored and old-style bricks necessary for the restoration of monuments in the Nakhchyvan ASSR are being produced, thereby expediting the restoration of the Ordubad monuments. Four historical monuments of Ordubad rayon--the Buzkhanā (18th century), and "Geysāriyyā" commercial building (17th century), the "Sārshāhār" Mosque (18th century) and the Monastery (13-14th century)--have been added to the list of historical and cultural monuments of All-Union importance.

By the decree of the Azerbaijan SSR Ministry of Culture of 14 March 1980 a finishing shop and affiliate of the Project Section of the special scientific-restoration workshop in Ordubad will be organized in May 1980. V. F. Gonchar, chief engineer of the All-Union Scientific-Restoration Production Group was invited from Moscow to produce a specific plan for restoring the Qarabaghlar architectural complex. With his help, a new principle of restoration has been established.

In order to strengthen the ancient walls built of baked brick in the city of Ordubad the scientific-restoration workshop has been commissioned to develop special techniques. Conservation jobs on archeological objects in Orangala and Kharaba-Gilay have been planned.

Beginning in the academic year 1980-1981, the Nakhchivan ASSR Ministry of Culture and the Ordubad rayon Cultural Section have called for the creation of a peoples' university for the preservation of historical and cultural monuments at the Ordubad rayon House of Culture, the relettering of signs on preserved monuments, greater activity by the society in their preservation work, the improvement of the areas surrounding these monuments through the help of volunteers and the creation of the requisite support facilities for the volunteers while they are on the job.

Measures taken will create a basic change in the preserving of Ordubad and in the work of the preservation, renovation and utilization of the historical and cultural monuments of the rayon in the near future.

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OBITUARY OF A. H. KURCHAYLY

Baku ÄDÄBIYYAT VĀ INJĀSĀNĀT in Azerbaijani 15 Feb 80 p 7

[Text] The literary community of the republic has suffered a severe loss. (Mlagha Hasanagha oghlu Kùrchayly), one of the prominent representatives of Azeri Soviet poetry, fine arts worker of the Azerbaijan SSR and member of the CPSU, died at the age of 52.

A. Kurchayly was born in the village of Kurgaragashly in Salyan rayon in 1928. He began his working career in the Salyan rayon road administration of the Transcaucasian railroad in 1944. In 1947-1948 he worked as an editor at Salyan radio.

In 1954 A. Kurchayly finished advanced literature courses at the Kirov State University, in Azerbaijan, and later in Moscow. His first book was published in 1951. Since that time a number of the poet's books have been published: "Salute the Future Years", "Beauty", "The Wind Blows from Nargin", "Zigzags of Life" and "The World in my Hand". His collections "Fountains", "Teach me to Live" and "Speak to me" have been issued by central publishing houses. In 1978 the poet's last book "Objectivity", was submitted for an award of the Azerbaijan SSR.

The poetry of A. Kurchayly won a wide reputation among readers. His heroes are those creating a new life, the Soviet youth. The working skills of the Soviet man, his ideals and aspirations and self-sacrificing labor are sung in the poet's works. A number of his poems have been translated into Russian and a number of languages both within the USSR and abroad.

A. Kurchayly showed great service to the development and strengthening of literary connections. As a result of his artistry the Azeri reader has become acquainted with a number of masterworks of Russian and world poetry.

"
A. Kurchayly also worked in drama. He was the author of a number of librettos staged by the Sh. Gurbanov Musical Comedy Theater. Composers of the republic composed many songs to his words.

" "

A Kurchayly worked for a long time as an editor for newspapers, magazines and publishing houses. In 1978 he became chief editor of the "Yazyjy" publishing house.

In addition to A. Kurchayly's artistic work he also carried out major socio-political work as a member of the administrative committee of the Azerbaijan Writers' Union and director of the drama section, and as a member of the editorial board of the Azerbaijan magazine.

The feelings of identification with the party, lofty sense of citizenship, soviet patriotism and socialist internationalism are characteristic qualities of A. Kurchayly's inspired creativity.

As a journalist and worker in artistic presses and publishing houses, he and his principles were characterized by his demands on himself and others.

The esteemed memory of the gifted poet and faithful son of the Communist Party and the people will live eternally in our hearts.

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